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In this brief and necessarily sketchy analysis I have attempted no details. If true principles are once recognized, the details will follow. When the sun shines we do not have to count the candles and be careful about their placing. Once can we perceive the fundamental principles of home life, and act in harmony with them, and the doilies will be of exactly the right size and pattern, pictures will be hung at just the right height, curtains will be draped at precisely the proper curve and angle; all externals will conform to the laws of beauty so soon as all internals have submitted to the laws of health, justice, freedom, activity, and love.

When humanity shall have become so generous, so pure, and so true as to be capable of an affection altogether exacting, which warrants permanence; altogether generous, which secures common interests, yet grants personal freedom and expands to friendship; altogether inspiring, which compels intellectual activity; altogether provident, which guards repose and privacy—then the idea of the home will begin to be realized, and ideal homes will become as common as they now are rare.

THE ORACLES OF ZOROASTER.¹

TRANSLATED BY THOMAS STANLEY, AUTHOR OF "LIVES OF THE PHILOSOPHERS."²

I.—THE MONAD, DUAD, AND TRIAD.

... Where the Paternal Monad is. The Monad is enlarged, . . . and generates Two, for the Duad sits by him, and glitters with intellectual sections—both to govern all things and to order every-

¹ Τὰ τοῦ Ζεροστροῦ λόγια. Known also as *The Chaldean Oracles*. A few of them were first published by Ludovicus Tiletanus at Paris, with the Commentaries of Plethôn, to which were subsequently added those of Psellos. The rest were collected by Franciscus Patricius from the works of Proklos, Hermias, Simplicios, Damaskios, Sunesios, Olympiodoros, Nikephoros, and Anobios, and published, together with the "Hermetic Books," at the end of his *Nova Philosophia*.

Iamblichos has remarked that it was the custom in Egypt to ascribe all sacred writings to Hermes. It would seem that the Assyrian sacerdotal writers were in the practice of crediting their religious compositions to Zoroaster. Hermippus says that there were two million verses, or *gathas*, of this character, which, it is conjectured, were de-

thing not ordered. For in the whole world shineth the Triad, over which the Monad rules.¹

This Order is the beginning of all section.² For the Mind of the Father said that all things be cut into three; whose will assented, and then all things were divided.

For the Mind of the Eternal Father said: All things into three, governing all things by the Mind. And there appeared in it [the Triad] virtue and wisdom and multiscient Verity.

This way floweth the shape of the Triad, being pre-existent—not the first [essence], but where they are measured. For thou must conceive that all things serve these three principles. . .

. . . The first is the Sacred Course; but in the middle, Air; the third, the other which cherisheth the earth in fire.

The fountain of fountains, and . . . of all fountains. The matrix containing all things. Thence abundantly springs forth

stroyed by Alexander at Persepolis, and by the Parthians who succeeded to his dominion. Thus much is certain, that Zoroaster and Zoroastrian writings are of conjectural genuineness. Whether the personage of the *Avesta* and *Yasna* was an actual individual, or the titular high-priest, and whether he was Aryan, "Turanian," or Semite, are matters of curious study. It is certain that the *Logia* here copied differ widely in style and purport from the *Gathas* of the *Yasna*, which are more according to the tenor of the *Vedas*, whereas the *Oracles* are Sabean.

Passages, it will be observed, are often incomplete, as well as not coherent.—A. W.

² This translation has been edited for this reprint by Dr. Alexander Wilder, at my request. Proclus, the greatest and most learned of Neo-Platonic philosophers, used to declare that he wished that nothing had come down from antiquity except the *Timaeus* of Plato and these Chaldean Oracles.—Ed.]

¹ *Proposed Version*: "The Sole Unity is extended; . . . the Two generate; for the Duad abides with the One, and glows with spiritual potencies: *thus is effected* the directing of all things, and the arranging of everything that is not in its proper order. For the Trine, which the Sole One precedes, shineth in all the Universe."—A. W.

² I suggest the following reading of this passage.—A. W.

"The origin of every separation of essence is Order. The Father-mind proposed that everything should be divided threefold; his will confirmed this, and already all were divided. The Mind, the Father Eternal proposed the division into trines, directing all by intelligence.

"In this way the figure of the Triad issued forth, before it had existed; not the figure of the First Essence, but of that which they measure. For understand: everything is subservient to the three principles. . . . First is the Sacred Road; then between is the Dark Air; and third, the other which warms the earth with fire. *This is* the source of fountains, even of the fountains of all things—it is the womb containing all things. Carried on high, there issues from it the creation of diversified matter; thence the trailing Flame, flower of the Dark Fire, penetrates into the cavities of worlds. Thence all extend downwards their wonderful radiations."

the generation of multifarious Matter. Thence extracted a Prester¹ the flame of glowing Fire, flashing into the cavities of the world : for all things from thence begin to extend downwards their admirable beams.

II.—THE FATHER AND MIND.

The Father hath snatched away himself ; neither hath He shut up his own fire in his intellectual power.

For nothing unfinished proceedeth from the Father's rule (*ἀρχῆ*). For the Father perfected all things, and delivered them over to the Second Mind, which the whole race of men call the First : Light begotten of the Father, he alone having cropped the flower of the Mind from the Father's vigor.

For the Paternal self-begotten Mind understanding [his] work, sowed in all the fiery bond of Love, that all things might continue loving forever.

Neither those things which are intellectually context in the Light of the Father in all things : that being elements of the World they might persist in love.

For by understanding he hath the power to instil the Paternal Mind into all fountains and beginnings. For it is the bound of the Paternal Depth (*βάθος*), and the fountain of the intellectuals.

Neither went he forth, but abode in the Paternal Depth, and in the Adytum according to divinely-nourished Silence. For the Fire once above shutteth not his power into Matter by actions, but by the Mind.

For the Paternal Mind hath sowed symbols through the world. Which understandeth intelligibles and beautifieth ineffables—wholly division and indivisible.

By Mind he contains the intelligibles, but introduceth Sense into the worlds.

By Mind he contains the intelligibles, but introduceth Soul into the worlds.

III.—MIND, INTELLIGIBLES, AND INTELLECTUALS.

(*Noῦς, νοῦντα, καὶ νοεῖται.*)

And of the one Mind, the Intelligible (Mind). For the Mind is not without the Intelligible ; it exists not without it.

¹ *Prester*, a flame, a serpent, or tongue or fire.—A. W.

These are Intellectuals and Intelligibles, which, being understood, understand. For the Intelligible is the aliment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind; and of the Mind which moves the empyreal heaven. For the framer (*τεχνίτης*) of the Fiery World is the Mind of the Mind.

You who know certainly the supermundane paternal depth (*βυθός*).

The Intelligible is predominant over all section.

There is something Intelligible which it behooves thee to understand with the flower of the Mind. For if thou inclinest thy mind thou shalt understand this also. Yet understanding something (of it), thou shalt not understand this wholly; for it is a power of circumlucid strength, glittering with intellectual sections (rays); but it behooves not to consider this Intelligible with vehemence of Intellection, but with the ample flame of the ample Mind, which measureth all things except this Intelligible. But it behooves thee to understand this; for if thou inclinest thy mind, thou shalt understand this also; not fixedly, but having a pure turning eye (thou must) extend the empty mind of thy Soul toward the Intelligible—that thou mayest learn the Intelligible; for it exists beyond the Mind. But every mind understands this God; for the Mind (*νοῦς*) is not without the Intelligible (*νοητόν*), neither is (*ὑπάρχει*, existeth) the Intelligible without the Mind.

To the intellectual Presters of the intellectual Fire all things by yielding are subservient, to the persuasive counsel of the Father, and [both] to understand and always to remain in a restless whirling: fountains and principles, to turn, and always to remain in a restless whirling—by insinuating into worlds (*κοσμούς*) the Venerable Name in a sleepless whirling, by reason of the terrible menace of the Father.

Under two Minds the life-generating fountain of the Souls is contained. And the Maker who, self-operating, framed the world. Who sprung first out of the Mind. Clothing fire with fire, binding them together to mingle the fountainous craters, preserving the flower of his own fire. He glittereth with Intellectual Sections,¹

¹ By sections Mr. Stanley appears to understand *rays*. I opine that the word denotes the interior substance, corresponding with the nobler intestines of the body.—A. W.

and filleth all things with love. That things unfashioned may be fashioned. Like swarms they are carried, being broken about the bodies of the world.

What the Mind speaks it speaks by understanding ($\tau\hat{\omega}\nu\sigma\epsilon\nu$). Power is with them ($\epsilon\kappa\epsilon\hat{\nu}\sigma\sigma$). Mind is from her ($\epsilon\kappa\epsilon\hat{\nu}\sigma\sigma$).

IV.—IYNGES,¹ IDEAS, AND PRINCIPLES.

(*Ἴυγγες, Ἰδέαι, Ἀρχαι.*)

These being many, ascend into the lucid worlds; springing into them, and in which are three tops (*ἀκροτήτες*). Beneath them lies the chief of Immaterials.

Principles, which have understood the intelligible works of the Father, disclosed them in sensible works, as in bodies; being (as it were) the ferrymen betwixt the Father and matter, and producing manifest images of unmanifest things; and inscribing the unmanifest in the manifest frame of the world (*κοσμοποιά*).

The Mind of the Father made a jarring noise, understanding by vigorous counsel Omniform ideas: and flying out of one fountain they sprung forth: for from the Father was the counsel and end, by which they are connected with the Father by alternate life from several vehicles. But they were divided, being by intellectual fire distributed into other Intellectuals; for the King did set before the multiform world an intellectual multiform pattern, the print of whose form He promoted through the world, according to which the world appeared beautified with all kinds of Ideas, of which there is one fountain; out of which come rushing forth others undistributed, being broken about the bodies of the world; which through the vast recesses, like swarms, are carried round about every way. Intellectual notions from the paternal fountain cropping the flower of Fire in the point of sleepless time of this primigenious Idea, the first self-budding fountain of the Father budded. Intelligent Lynges do (themselves) also understand from the Father by unspeakable counsels, being moved so as to understand.

¹ *Iynx*, the torquilla, or wryneck, a bird having a singular power of rotating its head and neck. It would seem in this connection to have some relation to the *Mihr* or genius in the wheel, the cherub.—A. W.

V.—HEKATÈ, SYNOCHÈS, AND TELETARCHS.

(Ἑκατή, Συνοχεῖς, καὶ Τελετάρχαι.)

For out of Him spring all implacable thunders, and the prēstēr-receiving cavities of the entirely lucid strength of Father-begotten Hekatè. And he who begirds—*i. e.*, the flower of Fire and the strong spirit of the poles, fiery above—he gave to his Prēstērs that they should guard the tops, mingling the power of his own strength in the Synochès.

O how the world hath intellectual guides inflexible! because she is the operatrix, because she is the dispensatrix of fire-giving life. Because, also, it fills the life-producing bosom of Hekatè, and instils in the Synochès the enlivening strength of potent fire. But they are guardians of the works of the Father. For He assimilates Himself, professing to be clothed with the print of the images.

The Teletarchs are comprehended with the Synochès. To these intellectual Prēstērs of intellectual fire all things are subservient. But as many as serve the material Synochès, having put on the completely-armed vigor of resounding Light; with triple strength fortifying the Soul and the Mind to put into the mind the symbol of variety, and not to walk dispersedly on the empyreal channels, but firmly; these frame indivisibles (*ἄτομα*), and sensibles, and corporiforms, and things destined to Matter.

VI.—SOUL, NATURE.

The Soul being a bright fire, by the power of the Father, remains immortal, and is mistress of all life, and possesseth many complexions of the cavities of the world (*κύσμου πολλά πλήρωματα κόλπων*). For it is an imitation (*μίμημα*) of the mind; but that which is born hath something of the body. The channels being intermixed, she performs the part of incorruptible fire.

Next the paternal conception (*διάνοια*) I, the Soul, dwell; warmth heating all things, for He did put the mind (*νοῦς*) in the soul, the soul in the dull body.

Of us the Father of gods and men interposed. Abundantly animating Light, Fire, *Æther*, Worlds. For natural works co-exist with the intellectual light of the Father. For the Soul which adorned the great heaven, and adorning with the Father. But

her horns [rays?] are fixed above; but about the shoulders of the goddess, immense Nature is exalted.

Again indefatigable Nature commands the worlds and works; that Heaven, drawing an eternal course, might run, and the swift Sun might come about the centre as he useth.

Look not into the Fatal Name of this Nature.

VII.—THE WORLD.

(Κόσμος.)

The Maker who, operating by Himself, framed the world. And there was another bulk of Fire, self-operating all things, that the body of the world might be perfected. That the world might be manifest, and not seem membranous. The whole world of fire and water and earth, and all-nourishing æther.

The inexpressible and expressible watchwords of the world. One life with another, from the distributed channels. Passing from above through the opposite part through the centre of the earth; and another fifth the middle.¹ Another fiery channel, where it descends to the material (*ιδαιων*) channels. Life-bringing fire. Stirring himself up with the goad of resounding light. Another fountainous, which guides the empyreal world. The centre from which all (lines) which way soever are equal.

For the Paternal Mind sowed symbols through the World.

For the centre of every one is carried betwixt the Fathers.

For it is an imitation of the Mind; but that which is born hath something of the body.

VIII.—HEAVEN.

(Οὐρανός.)

For the Father congregated seven firmaments (*στρέψωματα*) of the world, circumscribing heaven in a round figure, and fixed a

¹ The strong temptation to make new versions of these disjointed, obscure, and indefinite passages, is held in check by the consciousness that they have been collated from several works and places, and thrown together, perhaps fortuitously; so that their connection to each other is uncertain, if not improbable. At the risk of deserving criticism, the emendation of this paragraph is offered:

“The arcane and the published passwords of the universe. One and another form of life from the distributing channels. From above proceeding [*genitive case*] over through the centre of the earth, even the fifth medium, another vehicle of fire descendeth thence, to the channels of material substance, a life-bearing fire.”—A. W.

great company of inerratic stars. And He constituted a Septenary of erratic animals,¹ placing earth in the middle, and water in the middle of the earth ; the air above these.

He fixed a great company of inerratic stars, to be carried, not by laborious and troublesome tension, but by a settlement which hath no error ($\pi\lambda\alpha\nu\eta$). He fixed a great company of inerratic ($\alpha\pi\lambda\alpha\nu\omega\nu$) stars, forcing fire to fire ; to be carried by a settlement which hath no error. He constituted them six, casting into the midst the the seventh fire of the Sun ; suspending their disorder in well-ordered zones (or orbits). For the Goddess brings forth the great Sun and the bright Moon.

O \mathbb{A} ether, Sun, Spirit of the Moon, guides of the Air, and of the solar circles, and of the lunar clashings, and of the ærial recesses ! The melody of the æther and of the passages of the Sun and Moon, and of the Air. And the wide air, and the lunar course, and the pole of the sun, it collects it, receiving the melody of the \mathbb{A} ether, and of the Sun, and of the Moon, and of all things that are contained in the Air.

His hair pointed is seen by his native light. Hence Kronos. The Sun-Assessor beholding the pure pole, and the æthereal course, and the vast motion of the Moon, and the ærial fluxions ; and the great Sun, and the bright Moon.

IX.—TIME.

($\chi\rho\nu\sigma$.)

The mundane god, eternal, infinite. Young and old, and of a spiral form, and another fountainous, who guides the empyreal heavens.

X.—SOUL, BODY, MAN.

($\psi\nu\chi\hbar$, $\Sigma\omega\mu\alpha$, $\mathcal{A}\nu\theta\rho\omega\pi\sigma$.)

It behooves thee to hasten to the Light, and to the beams of the Father, from whence was sent to thee a soul clothed with much mind. These things the Father conceived, and so the mortal was animated. For the Paternal Mind sowed symbols in souls, replenishing the soul with profound love. For the Father of Gods and men placed the mind in the Soul ; and in the body he estab-

¹ *i. e.*, the seven planets which were believed to be ensouled.—A. W.

lished you (*τε*). For all divine things are incorporeal, but bodies are bound in them for your sakes, incorporeals not being able to contain the bodies by reason of the corporeal nature in which you are concentrated.

And they are in God, attracting strong flames. Descending from the Father, from which descending the soul crops of empyreal fruits the soul-nourishing flower. And therefore conceiving (*νοίσασαν*) the works of the Father, they avoid the audacious (*ἀνιδέσ*) wing of Fatal Destiny. And though you see this soul manumitted,¹ yet the Father sends another to make up the number.

Certainly these souls are superlatively blessed above all souls; they are sent forth from heaven to earth. And these rich souls, which have inexpressible fates as many of them, O King, as proceed from shining Thee, or from Jove himself, under the strong power of his thread.²

Let the immortal power of thy soul be predominant; let thine eyes extend upwards. Stoop not down to the dark world, beneath which continually lies a faithless depth and Hades dark all over, squalid, delighting in images, unintelligible, precipitous, craggy, always involving a dark abyss, always espousing an opaque, idle, breathless body. And the light-hating world, and the winding currents by which many things are swallowed up.

Seek Paradise. Seek thou the way of the Soul, whence and by what order, having served the body, to the same place from which thou didst flow, thou mayst rise up again, joining action to sacred speech.

Stoop not down, for a precipice lies below the Earth. Drawing through the Ladder which hath seven steps, beneath which is the Throne of Necessity.

Enlarge not thy destiny.³

The soul of men (*μέροπων*) will in a manner clasp God to herself; having nothing mortal, she is wholly inebriated from God. For she boasts harmony, in which the mortal body exists.

If thou extend the fiery mind to the work of piety, thou shalt

¹ Greek, *ἀποκατάστασαν*, restored to its former estate.—A. W.

² Or, "Those that sprung from thee resplendent, O King, or from Zeus himself, by the forceful thread of Necessity."—A. W.

³ Or, "Add thou not to that which destiny has allotted."—A. W.

preserve the fluxible body. There is a room for the image (*ειδωλον*) also in the circumlucid place.

Every way to the unfashioned Soul stretch the reins of fire.

The fire-glowing cogitation hath the first rank.

For the mortal approaching to the Fire shall have light from God.

For to the slow mortal the gods are swift.

The Furies are the stranglers of men.

The bourgeons even of ill Matter are profitable and good.¹

Let fiery Hope nourish thee in the angelic region.

But the Paternal Mind accepts not her will until she go out of Oblivion and pronounce the word, inserting the remembrance of the pure paternal symbol.

To these he gave the docile character of life to be comprehended. Those that were asleep he made fruitful by his own strength.

Defile not the spirit, nor deepen a superficies; leave not the dross of Matter on a precipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the body violently are most pure.

The ungirders of the soul which give her breathing are easy to be loosed.²

In the side of Sinister Hekatē there is a fountain of virtue, which remains entire within, not omitting her virginity.

O Man, the machine of boldest Nature! Subject not to thy mind the vast measures of the earth, for the plant of Truth is not upon Earth. Nor measure the measures of the Sun, gathering together canons; he is moved by the eternal will of the Father, not for thy sake. Let alone the swift course of the Moon and the progression of the stars; for she runs always by the impulse of Necessity; and the progression of the stars was not brought forth for thy sake. The æthereal wide flight of birds is not veracious, and the dissections of entrails of victims. All these are toys, the supports of gainful cheats; fly thou these if thou intendest to open the sacred paradise of piety, where virtue, wisdom, and equity are

¹ Or, "Even the germs of Evil Matter are benefits and advantages."—A. W.

² Perhaps this would be better rendered: "The aspirations which impel onward the soul are easily relaxed" (*εὐλύτοι*).—A. W.

assembled. For thy vessel (*άρρενον*) the beasts of the earth shall inhabit, and the earth bewails them even to their children.

DEMONS, RITES.

(Δαίμονες, Τελεταί.)

Nature persuades that there are pure demons.

The bourgeons even of ill Matter are profitable and good.

But these things I revolve in the recluse temples of my mind ; the fire extending sparklingly into the spacious air, or fire unfigured whence a voice issuing forth, or light abundant—whizzing and winding along the earth. But also to see a horse more glittering than light, or a boy on thy shoulders riding on a horse—fiery or adorned with gold, or divested (of clothing), or shooting, or standing on thy shoulders.

If thou speakest often to me, thou shalt see absolutely that which is spoken, for then neither appears the celestial concave bulk, nor do the stars shine ; the light of the moon is covered, the earth stands not still, but all things appear in thunders. Invoke not the self-conspicuous image of Nature, for thou must not behold these before thy body is initiated ; when soothing souls they always seduce them from these Mysteries. Certainly out of the cavities of the Earth spring terrestrial dogs, which show no true sign to mortal man. “ Labor about the Hekatic Strophalos.”¹

¹ The skilful reader will quickly perceive that the topic of this section is the initiation-scene of the arcane rites. The text is not very clear ; certainly the translation is obscurer still. I venture, not without trepidation, to suggest the following as more accurately expressing the meaning of the original :

“ But I will contemplate these matters of thought in the ~~co~~secrected halls : the fire rising into the air like a swelling billow, or the formless fire which sends out a voice, or the bright light trailing on the ground and hissing. But the steed aglow with electric flame is a worthier spectacle than even the light, or the lad upon thy shoulders, radiant with fire, adorned with gold or naked, that guides the steed, or even throws a dart and keeps himself erect upon thy shoulders.

“ If thou shouldst speak to me often, thou wouldest find out everything desired ; for then the concave vault of the sky does not appear, nor do the stars shine ; the moonlight is bidden, the earth does not stand still, but everything is seen by the flashes of lightning. Thou mayst not invoke the autoptic image of Nature [*i. e.*, the image of Démêtér or Rhea at the Autopsia or Personal Vision] ; for it is not lawful for thee to behold it before thy person has undergone initiatory rites. When they cast a charm over the souls, they always lead them to the place of initiations. And then upleap from the bosom of the earth the dogs of the Underworld, exhibiting, perhaps, no real body to mortal man. They are active in the circuit of Hekatō.”—A. W.

Never change barbarous names, for there are names in every nation given from God, which have an unspeakable power in [Mystic] Rites.

When thou shalt see a Sacred Fire without form, shining flashing through the depths of the world, hear the voice of Fire.

USE, BEAUTY, REASON ;

OR, SCIENCE, ART, RELIGION.

BY MEEDS TUTHILL.

III.—REASON.

The only Reason for Man's Art, then, is his love for it ; which, after all, is self-love. That is what he judges by in creating it ; it is "good" when *his sensibility* is pleased.¹ And his justification for it is, that the object he creates is *destitute* of sensibility. He is not working *in* it, but only² *on* it. *It* knows not *itself* in any way : hence neither does it know orreck aught of him or of his doings. *Its* sacrifice is, therefore, after all, not a self-sacrifice ; it is only a passive and barren one. And this crucifixion of *his* idea in it is only an imaginary and seeming one. We may *impute* it to the form, find it suggested there, but it is really not there,³ but elsewhere, if at all.

¹ Thus, to represent the Divine as pronouncing its Creation *good* to *look at* is in itself a promise of *woe*, a foreboding of *Evil*.

² A fine ground for arguing both the mortality of *all* Outer forms and the immortality of all spiritual ones. For that which is worked *in* can only be *transformed* ; its sensibility is the *means* of this its own transformation. But that which is worked *on*, *i. e.*, by such external means as *impact*, *contact*, external relations in general, can be only a finite in *itself*, only a form as force-form, hence ending necessarily in the infinite abyss of Force as Outer Relativity.

³ And so Vera's interpretation of Hegel as making of Nature, as such, a Crucifixion of the Idea, *i. e.*, the Christ, the Second Person of the Trinity, is a false and monstrous conception. It can be only as Spiritual Person, that there can be a Divine *Suffering* ; hence not in the insensate nor in the Whole of Nature as a Merciless Force. That is rather the Diabolical, the Arbitrary, of which the very interpretation, as *means* of Knowing *finitely*, *must* be a Suffering, a learning by Experience.